WHEN TABI HIS SLAVE DIED etc. Our Rabbis taught: For male and female slaves no row [of comforters][6] is formed, nor is the blessing of mourners[7] said, nor is condolence offered. When the bondwoman of R. Eliezer died, his disciples went in to condole with him. When he saw them he went up to an upper chamber, but they went up after him. He then went into an ante-room and they followed him there. He then went into the dining hall and they followed him there. He said to them: I thought that you would be scalded with warm water; I see you are not scalded even with boiling hot water.[8] Have I not taught you that a row of comforters is not made for male and female slaves, and that a blessing of mourners is not said for them, nor is condolence offered for them? What then do they say for them? The same as they say to a man for his ox and his ass: 'May the Almighty replenish your loss'. So for his male and female slave they say to him: 'May the Almighty replenish your loss'. It has been taught elsewhere: For male and female slaves no funeral oration is said. R. Jose said: If he was a good slave, they can say over him, Alas for a good and faithful man, who worked for his living! They said to him: If you do that, what do you leave for free-born?

Our Rabbis taught: The term 'patriarchs' is applied only to three,[9] and the term 'matriarchs' only to four.[10] What is the reason? Shall we say because we do not know if we are descended from Reuben or from Simeon? But neither do we know in the case of the matriarchs whether we are descended from Rachel or from Leah! — [Rather the reason is] because up to this point they were particularly esteemed, from this point they were not so particularly esteemed. It has been taught elsewhere: Male and female slaves are not called 'Father so-and so' or 'Mother so-and so'; those of Rabban Gamaliel, however, were called 'Father so-and-so' and 'Mother so-and-so'. The example [cited] contradicts your rule? It was because they were particularly esteemed.

R. Eleazar said: What is the meaning of the verse, So will I bless Thee as long as I live; in Thy name will I lift up my hands?[11] 'I will bless Thee as long as I live' refers to the Shema'; 'in Thy name I will lift up my hands' refers to the tefillah. And if he does this, Scripture says of him, My soul is satisfied as with marrow and fatness.[12] Nay more, he inherits two worlds, this world and the next, as it says, And my mouth doth praise Thee with joyful lips.[13]

R. Eleazar on concluding his prayer[14] used to say the following: May it be Thy will, O Lord our God, to cause to dwell in our lot love and brotherhood and peace and friendship, and mayest Thou make our borders rich in disciples and prosper our latter end with good prospect and hope, and set our portion in Paradise, and confirm us[15] with a good companion and a good impulse in Thy world, and may we rise early and obtain the yearning of our heart to fear Thy name,[16] and mayest Thou be pleased to grant the satisfaction of our desires![17]

R. Johanan on concluding his prayer added the following: May it be Thy will, O Lord our God, to look upon our shame, and behold our evil plight, and clothe Thyself in Thy mercies, and cover Thyself in Thy strength, and wrap Thyself in Thy lovingkindness , and gird Thyself with Thy graciousness, and may the attribute of Thy kindness and gentleness come before Thee!

R. Zera on concluding his prayer added the following: May it be Thy will, O Lord our God, that we sin not nor bring upon ourselves shame or disgrace before our fathers![18]

R. Hiyya on concluding his prayer added the following: May it be Thy will, O Lord our God, that our Torah may be our occupation, and that our heart may not be sick nor our eyes darkened!

Rab on concluding his prayer added the following: May it be Thy will, O Lord our God, to grant us long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigour,[19] a life in which there is fear of sin, a life free from shame and confusion, a life of riches and honour, a life in which we may be filled with the love of Torah and the fear of heaven, a life in